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ABSTRACT

Presented is a report of a conference designed to explore ways of enhancing humanities education throughout Wisconsin. Five discussion groups explored humanities issues in relation to the following: the school curriculum; basic college education; careers; life-long learning; and economic development and the quality of life. The deliberations and recommendations for actions from these groups are included. Presentations from the following Wisconsin and national models for innovative humanities programing are summarized: (1) Stanford Executive Program in Humanities; (2) Columbia University Seminars; (3) Wingspread Seminars for Judges/Inmates and Staff Programs in the Humanities in the Division of Corrections; (4) School for New Learning Master of Arts Program, De Paul University; (5) National Humanities Faculty; and (6) Wisconsin Humanities Committee Summer Institute for Teachers. The keynote address, "The Humanities in Wisconsin Life: A Challenge" (Mark Curtis) and a speech, "Doing Justice: Law and the Humanities" (Shirley Abrahamson) are reprinted here in full text. The appendices contain a 53-item bibliography and a roster of conference participants. (DJC)

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The Humanities in Wisconsin Life: A Wingspread Conference

The University of Wisconsin System

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Wingspread Conference Center • Racine, Wisconsin • May, 1985

PLANNING COMMITTEE FOR THE WINGSPREAD CONFERENCE ON HUMANITIES EDUCATION IN WISCONSIN

Ms. Patricia Anderson, Exec. Dir.
Wisconsin Humanities Committee
Old Red Gym
1716 Langdon Street
Madison, WI 53706

Professor Richard Berke
English Department
UW Center-Rock County
2909 Kellogg Avenue
Janesville, WI 53545

Dr. Arnold Chandler, Director
Bureau for Program Development
Department of Public Instruction
Third Floor, 125 South Webster
P. O. Box 7841
Madison, WI 53703

Mr. Glenn Davison
Assistant State Director
Board of Vocational, Technical,
and Adult Education
310 Price Place
Madison, WI 53705

Dean Gerane Dougherty
Liberal Arts Department
UW-Stout
Menomonie, WI 54751

Professor Peter Hoff
English Department
UW-Parkside
P. O. Box 2000
Kenosha, WI 53141

Dr. Vernon E. Lattin
Associate Vice President
UW System Administration
1610 Van Hise Hall
1220 Linden Drive
Madison, WI 53706

Professor Fannie Lemoine
Classics/Comparative Literature
UW-Madison
908 Van Hise Hall
1220 Linden Drive
Madison, WI 53706

Dr. Karen L. Merritt
UW System Administration
1654 Van Hise Hall
1220 Linden Drive
Madison, WI 53706

Ms. Ann Nelson
Wisconsin Humanities Committee
5805 Anchorage Avenue
Madison, WI 53705

Dr. Joseph Ousley
1000 North Oak Avenue
Marshfield Clinic
Marshfield, WI 54449

Professor Barbara Parsons
Philosophy Department
UW-Platteville
Platteville, WI 53818

Ms. Judy Whalen
Associate Director
WAICU
121 East Wilson Street, L2
Madison, WI 53703-3422

INTRODUCTION

During the 1984-85 academic year, a coalition of public and private educational entities and representatives of the Wisconsin public planned and held a major conference designed to explore ways of enhancing humanities education throughout Wisconsin. Conference sponsors included the University of Wisconsin System, the Wisconsin Association of Independent Colleges and Universities, the State Department of Public Instruction, the State Board of Vocational, Technical and Adult Education, the Wisconsin Humanities Committee, and the Johnson Foundation, at whose Wingspread conference facility the conference was held on May 29-31, 1985.

The impetus for this conference came from many sources. Nationally, a number of organizations had completed major reports on the humanities or on liberal education, with the humanities as a major focus. The four reports receiving the most widespread attention nationally included the Rockefeller Commission's *The Humanities in American Life* (1980); the National Institute of Education's *Involvement in Learning: Realizing the Potential of American Higher Education* (1984); the National Endowment for the Humanities' *To Reclaim a Legacy: A Report on the Humanities in Higher Education* (1984); and the Association of American College's *Integrity in the College Curriculum: A Report to the Academic Community* (1985). All included recommendations for action, though no clear, common threads were evident among those recommendations.

Within Wisconsin, the University of Wisconsin System had analyzed and reported on the state of its humanities programs in *The Humanities in the University of Wisconsin System: Tradition and Transition* (1984). The Wisconsin report made evident the lack of consensus among Wisconsin's public universities on both a definition of "the humanities" and on the nature and extent of humanities offerings in the basic curriculum. While workloads for humanities faculty had been generally increasing during the preceding ten years, the nature of those workloads had been shifting from a focus on majors to a focus on service courses. Many signs indicated that morale among humanities educators had been negatively affected by erosion of salaries and the decline in support money available for research and professional travel. At the same time, humanities educators continued to be at the forefront of innovative program development, research and other scholarly activity, and service to the citizens of Wisconsin. The report contained several recommendations for enhancing humanities education in Wisconsin, among them, a recommendation for a Wingspread conference.

A planning committee, including representatives of the sponsoring agencies and the public, met in 1984-85 to organize the Wingspread conference. The invitation list to the conference consisted of educators and concerned members of the public, including business and community representatives, the press, and government officials. Conference planners organized issues to be discussed under five general headings:

1. The humanities in the school curriculum.
2. The humanities in basic college education.
3. The humanities and careers.
4. The humanities and life-long learning.
5. The humanities, economic development, and the quality of life in Wisconsin.

In addition, they invited representatives of model humanities programs drawn from Wisconsin and across the country. The two-and-a-half day program interspersed discussion groups with plenary session reports and descriptions of the model programs, leading to a series of recommendations for enhancing the humanities in Wisconsin. The

conferees used, as a starting point, a definition of humanities from the 1965 bill establishing the National Endowment for the Humanities, in which Congress said:

> The term "humanities" includes, but is not limited to, the study of the following: language, both modern and classical; linguistics; literature; history; jurisprudence; philosophy; archaeology; comparative religion; ethics; the history, criticism, and theory of the arts; those aspects of the social sciences which have humanistic content and employ humanistic methods; and the study and application of the humanities to the human environment with particular attention to the relevance of the humanities to the current conditions of national life.

Dominating the conference was the collective expression of the importance of cooperative approaches in planning for expanded humanities programs, both among the educational sectors in the state and between the education and non-education sectors. This report includes the keynote address by Mark Curtis, past president of the Association of American Colleges; condensations of the deliberations of the five conference discussion groups; brief summaries of the model programs presented at the conference; the full text of the presentation by Justice Shirley Abrahamson; and the conference recommendations for action which grew out of the discussion groups. A roster of conference participants and a bibliography form an appendix to the report.

Since the conference, the impact of the Wingspread conference and its planning has been felt in a variety of ways. All of the University of Wisconsin universities have appointed blue-ribbon campus committees for the strengthening of study of the humanities. State and regional follow-up meetings are planned. A variety of curricular innovations and initiatives have resulted, including the 1986 general education conference at Yahara and the recommendation concerning the balance between liberal and professional education made by the Regents' Study Group on the Future of the University. The Wisconsin Humanities Committee's "Wisconsin Jefferson Lecture in the Humanities" program was partly prompted by Wingspread discussions, as was its 1986 initiative, "Community Alliances for the Humanities."

The Planning Committee hopes that the Wingspread conference report will receive widespread distribution and discussion, and that educators and members of the public interested in humanities education will find in it ideas worth pursuing to enhance humanities programming in Wisconsin.

KEYNOTE ADDRESS

THE HUMANITIES IN WISCONSIN LIFE: A CHALLENGE

Mark Curtis
Association of American Colleges

Colleagues and Friends:

For a very personal reason, I am particularly pleased to be here this evening and to open this conference on "The Humanities in Wisconsin Life." When I come back to these parts, I return to my roots. One of my sets of maternal great-grandparents originally settled in Wisconsin, and then later moved to Northeastern Iowa. I myself was born in Minnesota and raised in Iowa. As a "son of the Middle Border," I avidly read the works of Hamlin Garland and Willa Cather as well as those of Mark Twain. Only later did I fully realize how they had helped me grow up and understand my world. My taste for art was awakened by the paintings of John Stewart Curry and Grant Wood and my developing appreciation for concert music owed something to visits made when I was a boy to Spillville, Iowa. I learned on those occasions that Dvorak spent some months there in 1893 among his countrymen--Bohemian settlers of the area--and composed the *American Quartet* during his stay.

Later one of the strongest influences on my intellectual development as a historian and humanist was another Iowan who in turn owed much to his education at the University of Wisconsin. Carl L. Becker, born on a farm near Waterloo, Iowa, came to Madison after attending Cornell College for a year because he had learned from a young lawyer friend that the University of Wisconsin had a professor, Frederick Jackson Turner, who gave students "a fresh light on things in general." In studying with Turner, Becker saw an original and probing mind at work--a restless, questioning mind, not afraid of admitting its own ignorance. Instead of "packets of knowledge" neatly wrapped and labeled, he came away with the capacity to ask crucial questions and the discovery that history was no less than "an aspect of life itself."

I run the risk of boring with you these memories of a Midwestern boyhood because I believe that they provide some insights into the issues which we have come here to explore. To this frontier, which inspired Turner to study the general influence of the frontier experience on American history, came settlers not only from New England but from Germany, Holland, Bohemia, Scandinavia and other countries. Though many, like my German ancestors, were from peasant and artisan stock, they brought with them an understanding that they needed the humanities and the liberal arts to make a good life just as much as they needed the practical arts to wrest a living from the virgin forests and prairies. They knew that learning added meaning to their lives and a sense of purpose to their labors. By planting academies and colleges, they gave witness to the depths of their convictions.

An anecdote about the opening of an Illinois college and its first day of instruction in January, 1830, written by its first faculty member, demonstrates almost palpably the strength and intensity of that faith in learning:

> I repaired to the building and found the floors completed, and the building quite enclosed, but no lathing or plastering, no stove, no teacher's desk and only a part of the seats for pupils completed. But we were pledged to commence instruction at that time . . . . I was accompanied and assisted by William C. Posey, Esq., (a trustee) to whose active effort to nurse its infancy the college owes much. Our

> first business was to put up a stove, which occupied us about two hours, carpenters and teacher, and trustee and students cooperating in the work. Pupils were then called to order. I addressed them a few words and . . . told them . . . what my heart felt and believed, that we had come there that morning to open a fountain for future generations to drink at.

Can the humanities be alien to a region whose settlers established such institutions? Can the humanities be of little concern to the land of Garland, Cather, Curry, Wood, and Turner, who found their themes and inspiration to challenge their understanding of the human spirit and to match their talents? Can the culture which now prevails in the region ignore one half of its heritage and attempt to build a meaningful common life on only the technical and utilitarian means of existence?

As I raise these questions, I recall the answer given to them in the "Declaration of Purpose" set forth by Congress in the 1965 Act for the National Foundation of the Arts and Humanities. Two points are of particular interest to us. The first stated "that a high civilization must not limit its efforts to science and technology alone, but must give full value and support to the other great branches of men's scholarly and cultural activity in order to achieve a better understanding of the past, a better analysis of the present, and a better view of the future." The second asserted that "democracy demands wisdom and vision in its citizens and that it must therefore foster and support a form of education designed to make men masters of their technology and not its unthinking servant[s]."

Yet twenty years after the passage of this act with its eloquent "Declaration of Purpose," the humanities are still struggling for recognition, acceptance, and support against considerable odds in a society that is still giving primary emphasis to utilitarian and practical concerns. In the decade of the seventies, in fact, study of the humanities in America's colleges and universities suffered a severe setback. Enrollments in college steadily mounted in these years and the number of bachelor's degrees awarded increased more than ten percent, but majors in the humanities nose-dived. Majors in English declined by 57 percent; in philosophy by 41 percent; and in history by 62 percent. Such drops were being recorded at schools with strong faculties in the humanities as well as at others.

These statistics on declining student interest in the humanities undoubtedly tell us as much about our society as about the state of affairs on American campuses. Since student attitudes towards programs of study reflect a great deal about the outlook of the general public, these trends largely confirm what acute observers seem to be telling us about American society. Whether these observers are looking for the cause of our lackluster performance as citizens or puzzling over the undercurrent of disillusionment that takes the edge off our search for happiness through self-fulfillment, they find us failing to understand what is essential to build a genuine community of interest and understanding, founded on at least a modicum of consensus about common purposes and moral principles. In other words, they find us deficient in that learning that comes preeminently from the humanities.

In an important sense, this persistent and frustrating struggle is a result of, and bears witness to, a transformation of American society since the last century. This change has been described recently in these terms:

> Perhaps the crucial change in American life has been that we have moved from the local life of the nineteenth century--in which economic

> and social relationships were visible and, however imperfectly, morally interpreted as part of a larger common life--to a society vastly more interrelated and integrated economically, technically, and functionally. Yet this is a society in which the individual can only rarely and with difficulty understand himself and his activities as interrelated in morally meaningful ways with those of other, different Americans. Instead of directing cultural and individual energies toward relating the self to its larger context, [the culture of today], the culture of manager and therapist urges a strenuous effort to make of our particular segment of life a small world of its own. [Robert N. Bellah, et al., *Habits of the Heart: Individualism and Commitment in American Life.* (Berkeley, U. of C. Press, 1983, p. 50.)]

For our purposes, the most important thing to note about this description is the sentence setting forth the fate of individuals today. They can "only rarely and with difficulty understand [themselves] and [their] activities as interrelated in morally meaningful ways with those of other different Americans." Matthew Arnold's fear has materialized: individuals have indeed become "islands" separated by an "unplumb'd, salt, estranging sea." Doesn't this point out a great gap in our grasp on reality at the very spot where the humanities have traditionally and probably still could provide understanding that would mediate between one individual and another and between an individual or a small group of individuals with similar interests and society at large? If so, perhaps the most important outcome of such a conference as this one would be to set in train an ever-widening discussion in the state of Wisconsin--a discussion that would engage more and more people in a search for what beyond themselves and their individual rights and freedoms is common to their humanity and what beyond the pluralistic, utilitarian features of our society gives meaning and purpose to each of us as individuals and to all of us in our life and work together.

To prepare for these discussions, the first group that needs to ask some hard questions about how we have arrived at our present plight and to rethink their role in service to the humanities are the faculties our colleges and universities. Almost a century ago, scholars in the humanities joined their colleagues from other fields of study in a concerted effort to professionalize their disciplines. This movement involved defining the theoretical or conceptual dimensions of their several disciplines to differentiate them from one another, developing methods of research appropriate for each, and institutionalizing them all in college or university departments.

Such developments tended to remove the humanities from the arena of public concern and restrict pursuit of them to the academy. Scholars increasingly wrote for other professionals and directed their teaching toward the end of transforming their students into replicas of themselves. What eventually followed, and has finally culminated in the last few years, is hardly less than devastating with respect to the understanding and appreciation of the humanities by the general student and the public at large.

Fortunately, leading scholars in the humanities have already raised prophetic voices calling for effective measures to return the humanities once again to the realm of liberal studies. William D. Schaefer, while he was still Executive Director of the Modern Language Association, declared: "We have got to liberalize our graduate and undergraduate programs [in literature]." He described the seven sins (which he refrained from calling deadly) besetting the study of literature. Among them, he included the sin of "isolating the profession from the public," the sin of "misunderstanding the purposes of

liberal learning," the sins of "ignoring teaching" and "ignoring basic skills," and the sin of "failing to understand [the needs of] students."

Professor Wayne Booth of Chicago, as president of the Modern Language Association, in 1982 criticized his profession in these words, which some of you may have seen in *To Reclaim a Legacy*, published by the National Endowment for the Humanities:

> We have chosen--no one required it of us--to say to the world, almost in so many words, that we do not care who teaches the non-majors or under what conditions, so long as the troublesome hordes move on and out: forced out by discouragement, or by disgust, or by literal failure . . . . Give us lovers, and we will love them, but do not expect us to study courtship. If we had decided to run up a flag on the quad saying that we care not a whit whether our society consists of people who practice critical understanding so long as we are left free to teach advanced courses, we could not have given a clearer message.

From the standpoint of the historians, Professor Philip Curtin, president of the American Historical Association in 1983, has severely criticized the narrow specialization that has resulted from the professionalization of historical studies. He opened his presidential address with these words:

> The discipline of history has broadened enormously in the postwar decade, but historians have not. We teach the history of Africa and Asia, but specialists in American history know no more about the history of Africa than their predecessors did in 1940 . . . . Where the field of history grew broader and richer, the training of historians grew narrower. The proportion of new Ph.D.s that can easily teach the standard "Western Civ." course is smaller in the 1980s than it was in the 1950s . . . . At the level of course offerings, the old surveys in European and American history lost popularity. Departments offered a greater number of specialized courses, while history enrollments declined overall.

He then identified two important consequences of this development. For the student who is an apprentice historian, premature specialization at the undergraduate level reduces the span of knowledge that is "necessary to know what kind of evidence to look for--and to make some sense of it, once discovered." Secondly, such preparation does "nothing at all to prepare history teachers to handle the kind of courses students need in order to understand the world they live in." Hence, instruction in history today falls short of what it should do to prepare students in general to be informed members of the public who in a democratic society are called upon to make "political decisions that are crucial for us all."

Having offered these criticisms, Professor Curtin then stepped back and considered "what the study of history might be expected to accomplish and how historians might deal with the knowledge explosion in their field by balancing "the depth of our own specializations against a wider span of historical knowledge . . . ."

Professor Curtin closed his address with two cautionary aphorisms, one of which is germane to our purpose and reads: "An elegant answer to an irrelevant questions is still irrelevant." Keeping this aphorism in mind, scholar-teachers in the humanities would be well advised to reexamine their courses and programs to determine how they can be

redesigned and reoriented so that they serve the needs of students, most of whom will not be professors of the humanities but men and women who will be concerned, we hope, about becoming competent human beings and responsible citizens. As the humanities faculty rethink their courses and programs, they could do worse than take cues from the recommendations contained in the recent reports on college education. In particular, I would call their attention to the questions raised in the NEH report *To Reclaim a Legacy*, to two recommendations, numbers ten and eleven in the National Institute of Education's *Involvement in Learning*, and especially to the whole section on the "Minimum Required Curriculum" in the AAC report, *Integrity in the College Curriculum*. All of these reports aim at an education that will develop individuals who can deal effectively with both their private and public duties. As AAC's *Integrity in the College Curriculum* puts it: "We are in search of an education that will enable the American people to live responsibly and joyfully, fulfilling their promise as individual humans and their obligations as democratic citizens" (p. 15).

To some it may seem that I am putting the cart before the horse in calling first of all for college and university faculties to rethink and revise their courses and programs in the humanities. Yet I really believe that the root of the problem is to be found there and that significant changes in undergraduate courses and programs in the humanities will have far-reaching effects on all other areas of concern that you are addressing in this conference. Think about these points for a moment:

a. Willy-nilly, colleges and universities directly influence our public schools in two ways: first they educate school teachers and college and university faculties convey key ideas about the humanities to them both by precept and example: in the second colleges and universities in large measure define what high schools should teach by what they expect entering students to be able to do.

b. Undergraduate instructors in the humanities, especially in those courses taken by non-major or general students, inevitably determine how students and employers perceive the relation between the humanities and careers. If, in the words of Professor Booth, courses continue to be taught in such a way as to suggest that faculties do not care "a whit whether our society consists of people who practice critical understanding," the sense that the humanities are irrelevant to careers will still be dominant and pervasive.

c. Since a large proportion of the courses in programs of lifelong learning are modifications of regular undergraduate courses, significant changes in the latter will undoubtedly affect the former.

d. The role of the humanities in shaping the quality of life in Wisconsin, as in the nation, varies with changes in the concept of what the humanities are. As the Rockefeller Commission stated in its report: ". . . in the public mind, the term **humanities** often suggests remote intellectual activity or narrow academic professionalism. One of our national objectives should be to resolve this seeming paradox."

Now, I do not want to be misunderstood. I am not arguing that the only thing that needs to be done is to rescue the humanities from bondage to arid academicians. Scholars have, even despite the professionalization of their studies, deepened our understanding of the humanities, and are still needed to enlarge our appreciation of what makes a good as

well as a productive life. On the other hand, practical-minded persons who think only in terms of the "bottom line" and who have often been too ready to dismiss the results of scholarship out of hand are also very much a part of the problem. They are largely responsible for the dominance of the idea that human beings live by bread alone. There is, in other words, plenty of blame to go around. What we all need to do is penitently to accept our own share of it and then, using the new perspective which that act of contrition provides, proceed in concert with friends from all walks of life to search for new solutions to this problem that has troubled us for far too long. Honest and probing inquiry will, I believe, uncover feasible means to restore the vitality of the humanities not only in schools and on college campuses but in our public and private lives. We may even discover more fruitful ways to think about the situations and problems that confront us, better, more effective means to hone abilities to share thoughts and insights with others in speech and writing, and more acceptable efforts to draw strength from our history, philosophy, art, and literature and perhaps to find in them new formulations of values that can give meaning in this generation to our life and a sense of purpose to our work.

At this point, I am mindful of the discussion questions that the Planning Committee has prepared for you. They are well conceived to guide your thinking from this point on. Rather than elaborating on them, let me urge you to use them as a means for developing a subsequent plan of action that will initiate and carry on discussions of this sort on all campuses and in the various communities of the state. Unless I misread the signs of the times, the season is favorable for such an enterprise. Let me rehearse a few of the reasons for my optimism.

First, on many different fronts the idea that the humanities are more than preoccupations of the cloistered, ivy-clad halls or pastimes for the leisured classes is beginning to take root. For nearly a decade and a half, leading medical schools of the country have been developing substantial programs of study in the humanities for their students. When I once played the devil's advocate and asked some medical school faculty whether they really believed that studies in the humanities were solid subjects equivalent to courses in medical sciences and clinical practice, I got a sharp answer from the head of the surgical department. He said he had once held the position that I was expressing but had found reason to change his mind. He had learned that the humanities dealt with significant aspects of reality using systematic, effective methodologies and led to understanding that was an important complement to the results of scientific and clinical studies. He was convinced that the humanities program at his school would make his students better, more careful and considerate practitioners than they would have otherwise been.

Similarly, recent conferences held by the Association of American Colleges have demonstrated that the world of business is beginning to recognize that the study of the humanities does not incapacitate a person for practical affairs; indeed, it may improve the probability of advancement in one's career in corporate life. In a study of careers conducted by AT&T, it was found that graduates in the humanities and social sciences had a much better chance to rise to policy level positions than did either majors in business or engineering. Mr. Charles Brown, chairman of the board of AT&T, summarized the results of this study in these words: "There is a place--and a central place--for the humanities and liberal arts graduates. That's the good news. The bad news is that the good news is not better known."

What the experience of our Association has shown is that bringing business men and scholars in the humanities together can begin to break down stereotypes and start to build good will that can result in decisions for significant action in both business and higher education. In the world of higher education, colleges and universities should promote

internships, improve programs of career advising, and help students understand that business can use intellectual skills such as critical thinking, effective writing and speaking, and the ability to make sense out of a mass of evidence. In the corporate world, business leaders should monitor their companies' recruitment practices to assure that personnel officers give due consideration to humanities majors for positions that do not require technical expertise and that they establish management training programs for humanities and liberal arts graduates.

A second hopeful sign has appeared in new and promising efforts to develop professional relations between two groups that have in the past had little to do with one another, namely, the faculties of public schools and colleges. The National Humanities Faculty and special summer institutes for high school faculty have begun forging an alliance between these groups. But what is in some ways of far more influence are local professional disciplinary groups composed of public school faculties on the one side and college and university faculties on the other. Experiments to form such local or regional societies have in the last two years had considerable success. These new groups or local associations are not *sui generis*. They have come into being because of the inspiration and industry of Professor Claire Gaudiani, a faculty member in romance languages at the University of Pennsylvania. Observing that county bar associations brought together as equals lawyers from the most prestigious law firms and others from small, if not one-person, practices, she wondered why high school and college teachers of French or Spanish could not also benefit from a local professional association to which they could both belong. With some help from foundations and the National Endowment for the Humanities, she started a number of pilot projects that have been so successful that the idea has now spread to other learned societies.

Should such a movement become nationwide, the consequences could be surprising. The mutual respect which has, according to Professor Gaudiani, flourished in the experimental groups could well nourish conditions conducive to widespread improvement in the humanities, first in the schools and then, as better prepared students entered college, in undergraduate programs.

A third favorable sign points to possibilities for enlarging the scope of the humanities in lifelong learning. I noted above that medical schools have introduced humanities programs in their curricula and justified them on the ground that they are needed to train better practitioners. This development has created an interest in humanities courses for continuing professional education. Courses in systematic ethics based on case studies drawn from medical practice are beginning to appear in some medical society and hospital programs. To turn again to the business world: lifelong learning in the humanities is a reality here and could be expanded. At a conference sponsored two years ago by the Association of American Colleges and the National Endowment for the Humanities on the Humanities and Careers in Business, the corporate executives and other businessmen present strongly endorsed the following recommendation to the business community:

> Business should encourage career and life planning for all employees and, as a critical part of that effort, offer educational opportunities that emphasize the humanities. Continuing education at the workplace and tuition reimbursement plans for courses taken elsewhere should not be as narrowly defined as to exclude career development through study of the humanities.

This offers strong support for summer institutes in the humanities for businessmen such as those held at Williams and Pomona colleges and for a program such as the Stanford

Executive Seminar.

Finally, the rising tide of concern about the need to teach values as the foundation for responsible citizenship in a democratic society is both a propitious sign and a major challenge. It is propitious because it opens up the possibility that the humanities, whose life blood flows from study of the questions relating to the human condition and its moral dilemmas, will again be seen as vital to both a complete education and a full life. It is a challenge because in our society today, the subject of values is likely to raise high emotion and intense controversy. More often than not values are considered private, personal matters, derived from individual subjective preferences and not from consensus on ends and means that define the moral principles of society. If values are held to be more than expressions of individual feelings or judgments, they are seen as attributes of such special subcommunities within society as families, churches, fraternal organizations, or, what Robert Bellah and his associates have recently called "lifestyle enclaves." Given this general subjective and relativistic concept of values and given our commitment to pluralism as a fundamental feature of our society, we approach consideration of values cautiously, because we think of them as restrictions on our individual freedom and rights more often than as principles that can mediate differences among us and offer some possibility of uniting the fragmented groups of our society.

Yet significant values do underlie and are essential to our democratic polity. They not only define the structure and purposes of our government but contribute much in assuring that we observe principles of civility and justice in all our dealings with one another. Since understanding of values and a recognition of their importance in our behavior and attitudes, both individual and collective, are learned and not taken in with the food we eat or the air we breathe, the present-day concern for values is indeed an opportunity and can, if accepted with both courage and good will, become a means for restoring respect and vitality to the humanities.

In concluding these remarks, I can probably do little better than to call to mind the final words of a report on the Humanities in American Education which resulted from a conference held here at Wingspread four years ago by AAC and the National Endowment for the Humanities. That conference concluded that humanists "cannot and should not take support of the humanities for granted." They must reexamine the justification for their claims for support, reformulate their case, and in teaching and action demonstrate both the cogency of their arguments and the value of their precepts. "Humanists," this report said, "must come to terms with their own historical development and rather than complain at being unloved should set about making themselves, once again, lovable."

I commend this advice to you as you proceed with your deliberations together.

DISCUSSION GROUP REPORTS

I. The Humanities in the School Curriculum

Discussion Leader: *Charles R. Hilston, Association of Wisconsin School Administrators*

Reporter: *Ann W. Astell, UW-Madison*

The group began its discussion with one member's proposal that a core curriculum in the humanities--that is, a specific set and sequence of courses--be required in all high schools. It was pointed out that the new state requirements for high school graduation actually include substantial requirements for course work in subjects that traditionally fall under the humanities heading. (Six out of thirteen requirements demand study in English and history.) Some latitude, of course, still exists for electives in the humanities and for the development of new courses in the humanities, but the group tended to agree that the fundamental problems in humanistic education will not be solved by adding new courses and new requirements. In large part the way to renew the study of the humanities from within the existing frame is by offering a clearer understanding of the humanistic approach to subject matter. Education in the humanities involves learning a way of thinking that can integrate different kinds of knowledge, that is rooted in historical inquiry, and that is oriented toward the aspirations of the human spirit as it expresses itself in different forms, especially those of language, discourse, debate, and dialogue.

One of the main tasks that faced the discussion group defining humanities education. Group members believed that the classroom teacher, as humanist and educator, is an essential mediator of the humanities. Teachers must not only have the competence to master the subject matter described in the written curriculum they must also have the human qualities that enable them to transfer their own enthusiasm for their subject matter to their students in an interesting manner, so that there is a genuine transfer of life, interest, and ideas between teacher and students. Human relationships belong in humanistic education, between teachers and pupils and educators and administrators.

Humanistic education also calls for cooperation between teachers on an interdisciplinary basis. The group discussed how this could be implemented and coordinated by using historical periods as a natural basis for sharing between teachers in different subject areas. Such sharing--even without the institution of interdisciplinary courses *per se*--would assist the students in synthesizing different kinds of knowledge.

The group also touched upon some essential features of a humanistic approach to subject matter--how, for instance, humanistic study tends to unite form and content, composition and logic; how it seeks to study, name, and define the critical thought processes involved in decision-making of all kinds. A humanist, for example, delights in looking at the original documents (such as the Declaration of Independence) that have shaped culture, and discovering how such documents came into existence, draft by draft, with each word and phrase carefully selected for reasons that can be the object of inquiry and analysis.

The group sought to discover what is essential to the humanities in terms of subject matter, methodology, and final orientation. Humanists need to emphasize and proclaim their personal value, not their vocational utility.

The group felt that, in general, the humanities are stronger in the elementary schools because in most cases the children are educated in self-contained classrooms by teachers with a wide background and a generalized teacher preparation. In contrast, in the high

schools the teachers are specialists and the department boundaries are stronger. As the group saw it, the weakness in humanities education in the secondary schools is partly a problem of teacher preparation. The group thought, however, that wonderful but expensive proposals for five-year teacher preparation and intensive internships which would remedy this probably will not be implemented until society as a whole values the humanities and the teaching profession more, and is willing to pay the bill.

The group tried to answer the question, "What is necessary for a course to be taught from a humanities point of view?" The group decided on the following three requirements: First, a humanities class should be taught with passionate involvement on the part of the teacher. In large part this means continually renewing the teacher's first love for, and original interest in, the subject matter. Discussing **ideas** with colleagues, not just practical matters, can serve to keep teachers fresh and stimulated and alive. Teacher evaluations by high school students might also be a way of securing the acknowledgment and encouragement of teacher excellence. Inservices allowing teachers respected for their successful pedagogy to share their methods with colleagues might also encourage good teachers and inspire others.

Second, in-class and out-of-class discussion of **ideas** are essential. Speculative thinking and intellectual exchange is essential to a humanistic education. Exchange between disciplines and within disciplines can occur even without designing interdisciplinary courses.

Third, such a class should involve analysis of decision-making. The group gave examples such as a historical (in particular, a political or military) decision made at a given point of time, a writer's decision to use a certain phrase, a particular literary genre, or structure of argument, and the decision of Shakespeare's Juliet to commit suicide. Such an approach takes into account the influencing events and people, the pros and cons that were weighed beforehand, and the goal looked for by the person deciding. The humanistic enterprise means asking "why:" not as a scientist who asks "why" when wondering about the immediate causes producing effects, but as someone who searches for the "what for." The "why" of the humanist does not only look backward into the past, but forward into the future.

II. The Humanities in Basic College Education

Discussion Leader: *Douglas A. Northrop, Ripon College*

Reporter: *Ronda Sjoerdsma, Carthage College*

The group began its discussion by each member answering the question: Are the humanities a set of texts or a set of skills? The consensus was that the humanities are neither; while it is important to define the skills, a humanist is able to move beyond them and apply them.

The key to future discussion emerged from the proposition that the humanities are a conscious effort to develop the human potential in people. In working toward this development, the humanities offer to students the chance to see deeply into a wide variety of experiences. Consequently, the group argued that the integration of the humanities in the college curriculum could be done at any point in the curriculum, but must have as its starting point the mental and emotional development of the individual. The group also talked about writing skills: should there be requirements, and if so, what should they be? Though there was not consensus on the answers to these questions, the group recognized that the ability to write and communicate reflects a capacity for critical thinking and that critical thinking allows individuals to see alternatives and to recognize options. In discussing writing skills, the group explored the humanist's understanding of the use of language. Members agree the humanities foster the use of the wide range of language, and that language is the key to self understanding; without it, experience is reduced to inchoate feeling.

What features of the humanities set them apart from other fields of study? (1) They deal with language, (2) they are affective in that they deal with emotions, (3) they deal with critical thought and the potential of human spirit, and (4) they engage individuals in the analysis of values. In addition, self-knowledge and aesthetic knowledge are important elements in the humanities. Fundamental to inquiry in the humanities is the quest for meaning, even though this quest can lead to more questions than answers. In addition to language, imagination and compassion are elements of the humanities. And, though these qualities cannot necessarily be taught, they can be expanded in all of us.

Would all teachers profit from an orientation reflective of the humanities, that is with an enhanced use of language, an expanded self-awareness and sensitivity toward their students and their subject; and a love of the probing question? The group came to the conclusion that of course teachers would benefit, as would the students. One does not have to teach humanities in order to teach in a humanistic way. In fact, many humanities classes are taught more mechanically than humanistically. At the same time, many subjects are not taught with a humanist's orientation that could and should be.

In developing recommendations on the humanities in the basic college curriculum, the group used as its rationale its definition of the humanities. Through the humanities people grow in self-knowledge, develop and apply moral and aesthetic values, think critically, and affirm the importance of and employ diverse modes of inquiry and diverse perspectives.

In light of the potential impact of the humanities on all lives, the group agreed to the following propositions: First, the humanities should be a part of everyone's life at every stage of development. There should be life-long opportunities to participate in humanities education. Second, the humanities are too important to omit from a basic college education. Third, there should be opportunities for humanists to share insights and

expertise across disciplines and institutions. Fourth, humanists should acknowledge the rich contributions of women and men in all cultural and ethnic groups. Finally, humanists must ground themselves in their unique dependence on and use of language as a distinguishing human activity.

III. The Humanities and Careers

Discussion Leader: *Fannie LeMoine, UW-Madison*

Reporter: *Jon Erickson, UW-Milwaukee*

The group first addressed the question of how students are currently being directed by their advisors in the humanities toward career possibilities. An unstated bias among faculty advisors in the humanities may be toward "the life of the mind" (that is, academic careers) rather than those kinds of career choices centered in "the world of commerce." Outstanding students might be encouraged only to enter academic careers, while not-so-good students will be sent out into "the real world." If there is to be any "humanizing" of the business and industrial professions, advisors should know more about that world and the placement of students outside academe.

The group's second consideration had to do with the transmission of values in the classroom. Despite attempts to concentrate solely on technique and "objectivity" in the transmission of knowledge, it is impossible for teachers not to communicate their own values to their students. Teachers must acknowledge this, both to themselves and to their students, and then encourage dialogue about these implicit values. Part of the goal of a humanistic education, even within pre-professional programs, is to stress human values in order to develop better citizens, individuals who are capable of operating within various structures and who can think and act critically, tolerantly, and with moral courage.

The deliberations of this discussion group had a central focus: avoiding the danger of being too pragmatic in determining how humanistic studies apply to career possibilities, because of the intangible nature of values. Knowledge must be taught for the love of knowledge itself. Human beings are too often constrained by the definition of man as *homo faber*, and so people are defined by what they **do**, rather than by what they **are**. Enhancement of career possibilities should not be the main focus of humanistic education. The development of self-confidence and flexibility should be.

Before attempting to endow the professions with the humanist's perspective, it is important for humanists to maintain a level of circumspection, a critical attitude toward the direction humanities education itself is taking. The example of Germany, a country with a rich cultural heritage which nevertheless became a nation capable of the most barbarous acts, should stand as a *caveat* to all educators, lest they become too complacent and comfortable with their assumptions and attitudes. In order to avoid such complacency, the humanities should be more outwardly directed, that is, to know where and how humanistic education should be applied.

The group asked who in the working world should the humanities be trying to reach: policy makers in corporations or workers in factories? The bulk of the population works at tasks that seem to be meaningless in themselves. Does study of the humanities (in outreach programs and otherwise) help these people in coping with their lives?

The focus of a humanistic education is really a focus on literacy. An understanding of how rhetoric operates in everyday lives should reveal the values, or lack thereof, in the language used within a particular institution, where people with humanistic backgrounds may make a difference. Humanities educators must teach people to adopt various reading strategies; reading *Moby Dick* critically is not the same as reading a legal contract critically or watching an episode of "Hill Street Blues" or listening to a speech by President Reagan. It is necessary to begin by upgrading reading programs in the schools in order to make them more challenging.

IV. The Humanities and Life-Long Learning

Discussion Leader: *Ann S. Nelson, Wisconsin Humanities Committee*

Reporter: *Carleen M. Twomey, UW System Administration*

The group opened its discussion by considering the role of the humanities in Wisconsin life, including new public expectations and current humanities programs. The recent UW System Report on the Humanities highlighted a variety of seminars, lectures, and tours dealing with campus-wide programs in the humanities. The city- and county-wide affairs committees throughout the state are representative of national trends. The Wisconsin Humanities Committee awards grants funded by the National Endowment for the Humanities on a statewide basis to a variety of recipients who apply a humanities viewpoint to a variety of issues. The grants generally are awarded in the categories of local heritage, public policy, and the humanities at large.

The group concluded that the state already offers a variety of programs, but that a mechanism to coordinate these programs may be necessary. Outreach agencies may imply the need to know "a little about a lot" by not providing a more solid foundation to tie together the many offerings. Such information as personal backgrounds and patterns of development are important in determining the needs of the state.

A second concern raised regarding outreach was to determine how the humanist fits into society. The group determined that the humanist presents a perspective necessary for a complete view of any issue. Some ways to convey the humanistic perspective include programs in libraries and on public television.

A group member raised a concern about the difficulty of conveying humanistic ideas due to the lack of "hard" information to be presented. Humanists must find a way of raising "value" questions. It may be necessary to reconsider current perceptions of the stature of the humanities tradition. Humanists may have to rethink the presentation of their subject matter to avoid being cloistered or isolated from other points of view, such as political or economic perspectives, since humanists have a contribution to make in value questions implicit in public policy issues. What are the proper participatory roles for humanists? The group expressed concern about credibility of humanists in policy making.

Further discussion of what the humanist's purpose was based on the Rockefeller Commission on the Humanities report, "The Humanities in American Life:" (1) to assist in enriching cultural memory and individual experience, (2) to sharpen critical faculties, and (3) to aid in the increasing awareness of less visible costs and advantages of public policies.

To link cultural memory and life long learning, a theory of education is required that allows for the teaching of a variety of cultures. Such teaching should treat these cultures as equals. However, the modes of inquiry to be used in effective teaching about various cultures need to be examined.

The discussion group asked, "What are people looking for from the humanities?" The humanities can stir conscience in business and industry leaders through specially designed renewal programs. On the local level, area history is a popular quest. On a personal level, humanities outreach programs serve those individuals who are seeking self-fulfillment and who wish to sharpen critical thinking skills. People who participate in outreach programs are looking for meaningful, significant, and worthwhile ways to use their time. The outreach program designer should keep in mind the degree of

sophistication of the group being addressed, being careful not to underestimate the target audience. University public relations offices need to consider integrating a focus on their institutions' humanities programs. Cooperation with the business community and other institutions should be explored.

The responsibility of who should "market" the humanities might be shared among all interested Wisconsin groups (University of Wisconsin System, Department of Public Instruction, Wisconsin Vocational, Technical and Adult Education system, and business and industry). A structure could be developed for bringing together heterogeneous groups sharing an interest in the humanities. The structure then would be a means both to adapt humanities programming to varieties of individuals and to study the needs of people interested in life-long learning. Its "marketing thrust" should reflect the importance of the humanities. Humanities education is not something to be engaged in after everything else has been completed. Humanists should be urged to bring the humanist's perspective to the community. The discussion group emphasized the importance of academic humanists knowing the community and its organizations.

V. The Humanities, Economic Development, and the Quality of Life in Wisconsin

Discussion Leader: *Glenn Davison, Wisconsin Board of Vocational, Technical and Adult Education*

Reporter: *Kathryn Dickfoss, Carthage College*

Discussion opened with the question, "What role do the humanities play in economic development?" First, research plays an important part in attracting grants and scholarships to Wisconsin colleges and universities. Second, humanities courses are essential to a quality education, rounding off a student's perspective on life. The humanities take individuals beyond daily routines. With courses in the humanities, people enhance their understanding of society and its needs. Unfortunately, many employers do not see bridges which can connect the private sector to academia. Many do not view humanities courses as valuable. This attitude is reflected in many school districts as well. School systems often reduce art or music funding and would never think of reducing the instructional budgets in science or mathematics.

The discussion group stated the following general principles. First, the humanities are the key to a whole, well-rounded life in society. Second, the humanities help individuals develop fundamental abilities: evaluative, analytical, and citizenship skills as well as cross-cultural understanding. Third, the humanities teach people an appreciation of the values on which American society is based. Finally, industries and businesses have a responsibility to support the humanities.

The discussion group touched briefly on the possible role the humanities can play in encouraging businesses to settle in Wisconsin. However, this subject needs further exploration and discussion.

Is there a place for the humanities in the economic life of the state? The group agreed that there was. Once the basic needs for food and shelter are satisfied, the humanities are necessary. However, the humanities still represent a form of luxury in the United States that much of the world cannot yet afford.

What can the humanities contribute? On the job, one needs the communication skills that are enhanced by humanities study. Such study teaches essential skills such as speaking effectively, writing clearly, and interpreting accurately. The discussion group thought that the humanities could attract business to the state. Wisconsin's school system is a strong one that attracts many families. High quality teaching staff and programming compare favorably with states that currently have a larger business base.

However, improvements are needed in Wisconsin's approach to economic development. The group felt it was felt important to focus on the needs of businesses already in Wisconsin as much as on trying to attract new ones. The discussion group discussed a humanities program for business executives which might benefit Wisconsin's industries and enhance their environment. The interaction between professors and business people would be a long range improvement in Wisconsin. The short term amenity represented by such a program might well become a long term necessity. The effective marketing of such a program would be key to its success. The discussion group believed that such a program offered mutual benefit to the public and private sectors and to the humanities community. Such a program could provide increased attention to and focus on the humanities and could expand the contribution of the humanities to the overall quality of life in Wisconsin.

MODEL PROGRAMS

This section gives an overview of some Wisconsin and national models for innovative humanities programming presented in the course of the Wingspread conference. All the sessions concentrated on programming for adult learners and were coordinated--and often initiated--by offices of continuing education. The sessions were intended to stimulate discussion of concrete actions the conferees might take. The following presentations were made:

Model Programs for Business and Professional Groups

Stanford Executive Program in the Humanities:

Marian L. Player, Director of Continuing Education
Stanford University Alumni Association
Bowman Alumni House
Stanford, CA 94305
415-497-2027 or 415-497-2021

Columbia University Seminars:

Aaron W. Warner, Director
The University Seminars
Columbia University
606 Dodge Hall
New York, NY 10027
212-280-2389

Wisconsin Model Programs in the Criminal Justice System

Wingspread Seminars for Judges:

The Honorable Shirley Abrahamson, Justice of the Supreme Court
Judicial Education
420, 110 East Main Street
Madison, WI 53703
608-266-7807

Inmate and Staff Programs in the Humanities in the Division of Corrections:

Walter J. Dickey, Administrator
Division of Corrections
One West Wilson Street, Room 1030
Madison, WI 53707
608-266-2471

Experimental Graduate Degree for Adults

School for New Learning Master of Arts Program, DePaul University:

Jean W. Knoll, Graduate Program Coordinator
School for New Learning
DePaul University
23 East Jackson Blvd.
Chicago, IL 60604
312-341-8001

Cooperative Programs Between the Schools and Postsecondary Education

National Humanities Faculty:

Billie D. Gaines, Vice President for Programs
National Humanities Faculty
1676 Clifton Road NE
Atlanta, GA 30322
404-329-5788

Wisconsin Humanities Committee Summer Institute for Teachers:

Mildred N. Larson, Past Chair
Wisconsin Humanities Committee
716 Langdon Street
Madison, WI 53706
608-262-0706

Stanford Executive Program in Humanities

The Stanford University Alumni Association offers a two-week summer program that brings together top business executives with four distinguished Stanford professors in seminars on contemporary topics. For example, the 1985 program explored the growth of modern consciousness and included in its reading list works of Dostoyevsky, Marx, Shaw, Hemingway, Galbraith, Heilbroner, and Solzhenitsyn, together with works of art by Rodin and Picasso. Seminar leaders included Professors Albert E. Elsen, art history; John G. Gurley, economics; James J. Sheehan, history; and William Todd, III, Slavic languages and literature. The two-week schedule consisted of lectures and discussions, reading periods, a concert and art collection tour, and social gatherings. The Executive Seminar is self-supporting through fees charged participants. In 1985, the tuition was $4,200, which included room, board, and books. The program has a 20 student maximum.

Director Marian Player informed conferees that, in coordinating the program, the alumni stresses the continuing education link with alumni. In fact, she stated that continuing education now provides the alumni association's primary active contact with Stanford alumni. She stressed the fact that the executive program is aimed at policy makers. To attract such people, her office now advertises the previous students' resulting heightened understanding of how people think and promises that new students enrolling will get "full value for their company's investment."

Her program was unsuccessful the first year it was advertised and Player now emphasizes the importance of marketing. Her publicity focuses on the visibility and credibility of the program. For the second, successful, year of the program she appointed a sponsorship committee of distinguished Stanford alumni from the public sector, who agreed to endorse Stanford's education and the potential value of the program and who made personal contacts with potential students. She learned that targeted, direct mailings of brochures and cover letters netted the best response.

Sixty percent of their participants are chief executive officers from the legal, publishing, financial management and high technology industries. Most of their students are from small companies and most are people who are active in community affairs. Now, fifty percent of their participants are referred to the seminar by the seminar's own alumni.

She said that involved faculty have been excited by the challenge provided them from peers in the "real world." The program has also resulted in some direct financial gifts to the university.

Columbia University Seminars

The Columbia University Seminars were founded in 1944 to bring together faculty from Columbia and other universities with men and women outside academia to pursue shared intellectual concerns. The first four seminars were interdisciplinary discussion groups on "The State," "The Problem of Peace," Studies in Religion," and "The Renaissance." Since then, the program has grown to more than eighty seminars on a wide range of humanities, social sciences, and science topics. A fundamental principle of the program is its thoroughly "town-gown" nature.

Seminars meet monthly for discussion and invite outside guests as speakers. A modest grant fund subsidizes appearances by outside speakers. The seminars program has an endowment which pays modest salaries for its staff, salaries for the student aids assigned to each seminar, and other operating expenses. Once a seminar has been recognized and established, it continues for as long as group members want it to continue. Each group controls its own membership, meeting schedule, and discussion agenda. A principal strength of the seminars is the combination of academic and non-academic participants who meet as equals around topics of mutual interest and concern.

Director Aaron Warner, who is also the Columbia University Dean of Continuing Education, told Wingspread participants that the unique feature of the seminars is their ability to focus on specific issues. He said that the program was particularly relevant to the humanities because in participating humanities professionals could demonstrate the relevance of humanities study to broader issues. Since the seminars link the practicing and the academic worlds, humanities people could thus influence policy makers concerning the the importance of the humanities.

Members of a seminar do not necessarily participate solely on the basis of their professional expertise. For example, a physicist may be invited and choose to belong to a seminar on the state and politics. A strength of the seminar is that "there are no emeriti," that is, all members remain active and contributing; young and old members participate on an equal basis.

The seminars are expanding (and doing fund raising to pay for expansion) by adding publications such as a series of University Seminar Monographs and by offering public symposia on issues of paramount interest to the community (such as: Peace, Disarmament, The City, and The Uses of the Ocean) and publishing the papers given at those symposia.

Wingspread Seminars for Judges/Inmate and Staff Programs in the Humanities in the Division of Corrections

The two presentations of programs organized for various segments of the Wisconsin criminal justice system made a strong impression on Wingspread participants. Both Supreme Court Justice Shirley Abrahamson and Division of Corrections Administrator Walter Dickey presented a strongly utilitarian viewpoint on what humanities education could contribute to the continuing education of justices and corrections personnel, and to the ethical development of the incarcerated. The complete text of the speech is available in

Vol. 12, No. 2, Autumn 1985, *Perspectives: The Wisconsin Humanities Committee Newsletter.* Dickey made three points:

> First, any discussion of the humanities and the criminal justice system has to begin with the offenders who are in that system. The criminal justice system deals with the social control of human behavior that is outside the norms of society, that is antisocial.
>
> Second, I believe that the causes of this antisocial behavior are very complex, are exacerbated by some aspects of life in the 1980s.
>
> Third, I believe that the study of the humanities, which are not without their own problems in the modern era, can be an important device for furthering the proper objectives of the criminal justice system. Thus the humanities have the capacity to affect both staff and offenders in ways that can improve our methods of dealing with the offenders, and improve the likelihood that offenders will live in society in ways that are consistent with the norms of society.

The complete text of Supreme Court Justice Abrahamson's remarks follow.

DOING JUSTICE: LAW AND THE HUMANITIES

Honorable Shirley Abrahamson
Justice of the Supreme Court

Judges come to the bench expecting to do justice. They come expecting to have community support in their efforts to assist the community and instead judges and lawyers hear a lot of criticism. Too many lawyers, too much litigation, too much regulation, too many laws, too little justice. Judges find themselves overwhelmed by a large volume of cases presenting difficult issues that deserve careful consideration and just decisions. On a typical judge's calendar may be a landlord/tenant dispute about a $50 security deposit and a leaky faucet. And that case is going to be followed by a speeding case in which an irate citizen attacks the state of the art of radar. The next case will involve a citizen who resists paying $50 for urinating behind the OK Tavern on a Saturday night, in violation of a city ordinance. Then, the judge must decide whether to terminate a mother's parental rights to her child. And we read in the newspapers that a judge has to sentence a 23-year-old woman, a woman who might be you or I or our daughter, for driving while intoxicated and killing three people, including a nine-year-old child. The judge must decide what sentence is just considering the law, the offense, the victims, the defendant and the public interest. And each of these cases is important to the individuals involved and to the community as a whole. Human miseries underscore the cases the judge sees. There are individuals without financial resources, without education, vocational or social skills, individuals with unequal buying power in the marketplace, individuals with physical and mental ills, alcohol and drug abuse. Are these underlying problems the concern of the judge? If so, how does she deal with them? In Wisconsin, judges are required to attend programs that keep them up to date on substantive law. Judges learn about the rules of evidence, new drunk driving and new sexual assault laws and changes in the juvenile justice code. To be competent, clearly the judge must keep up with the growing body of complex laws.

Yet many around the country have begun to question whether this technical, substantive, legal education is sufficient. Judges need more than just a mechanistic,

technocratic view of the law. To make a decision the judge must know the facts. But facts are illusive. The judge must know the law, but the application of the law may be obscure. Judges need a broader view of their role and the role of courts in American society. They must explore the concepts of justice as these concepts relate to their daily work.

In October 1984, for the second consecutive year, approximately 25 Wisconsin judges and their spouses attended a special kind of judicial education program right here at Wingspread. The program was entitled, "Doing Justice: Law and Humanities Seminar." It was sponsored by the Supreme Court's Office of Judicial Education and by the Johnson Foundation and was modeled after seminars developed by Professor Saul Touster of Brandeis University. The purpose of the seminar was to examine the concepts of judicial decision making through works of literature. The literary texts chosen for the seminar avoided explicit legal issues of courtroom scenes. The seminar leaders didn't want a discussion of the legal or technical merits of the case. We didn't want judges saying, "Well, that's not what happened in our court." In literature, the great writers explore the same basic human feelings that the judge encounters in the courtroom: decision making, judgment, choice, a decision maker's responsibility to the individual, a decision maker's responsibility to the group, equity and compassion. Literature is simulation. Literature makes us think in different ways about our every day lives. Literature involves us in a learning experience that tests ideas and ideals against concrete fact situations. As law is language so is literature language and the concepts of literary criticism and legal interpretation have similarities. Literature and law are both ways of organizing events. For the seminar, the literary texts provide analogues for the legal system.

The texts were sent to the seminar participants several weeks before the seminar began in plenty of time for the participants to do their homework. We used four texts. One was *The Secret Sharer* by Joseph Conrad. In this story a young sea captain takes on board a seaman who has killed a mutinous crew member on another ship, has jumped ship and has swum to this ship. The captain allows the man to hide in his cabin and then maneuvers the ship in an unsafe manner close to shore and allows the seaman to swim to safety. The captain is torn between duty to his ship and loyalty to the young officer with whom he identifies. The captain struggles with issues of power, rules of command, compassion and the safety of his men.

In the second work, Shakespeare's *King Lear*, a king is relinquishing his power to his daughters. He tests his children. The play raises issues about the responsibility of a ruler, of a decision maker. How does a decision maker judge the character and credibility of others? Who is deceiving the ruler? Who is telling the truth? King Lear is a decision maker under stress. He has no counsel. When offered counsel he refuses it. King Lear is a man incapable of moral discourse.

The third work was entitled *A Jury of Her Peers* by Susan Glasgow. This was written in 1920 and is a story about a wife who has been arrested for the murder of her husband. A film version of *A Jury of Her Peers* was also shown to provide another kind of text. The story takes place in a desolate farm house. The menfolk go through the house looking for clues of the motive. The male officers of the law search because they need clues to a motive. A motive would help bring the conviction of the wife. The men find no clues. The wives of these male law officers have come along to gather personal possessions to take to the woman in jail. In the kitchen, from the farm wife's sewing box and home made preserves, the women piece together the story of a marriage, of a psychologically battered woman and a motive for the murder. These women must decide whether to give the evidence to the men, perhaps condemning the farm wife to imprisonment. "The law is the law," says the sheriff's wife. She has been allowed to look through the farm wife's possessions because, said a male officer of the law, "We can trust her, she is married to

the law." Is she married to the law and can a woman get justice in this male concept of law and justice?

In the fourth piece, Katherine Ann Porter's *Noon Wine*, a man has been tried for and acquitted of homicide but he has not been acquitted in his own mind and heart. What are the responsibilities of judges and lawyers to the individuals who are caught within the criminal justice system? Is a legal determination of guilt or non-guilt sufficient? The story raises the question of the sufficiency of the legal system to deal with deviants, sin, morality and the religious issues of guilt.

In addition to these texts, three members of the University of Wisconsin Theatre and Drama Department presented an evening of dramatic readings: *Antigone*, *The Jewish Wife*, *After the Fall*, and *The Balcony*. These readings raised the same issues of judgment, responsibility and values. Our 50 participants--the 25 spouses and judges--were divided into four discussion groups, the only rule being that no spouse could be in the same discussion group as the fellow spouse. The participants brought to the discussion other "texts" besides the four literary texts. One kind of text was the experience of the judges. Their lifetime of decision making as judges and lawyers and as individuals making decisions in their personal lives. Still another text was the lifetime experiences of the non-judicial spouse. The non-judicial spouse was a very important part of our program. Generally, as you are aware, the spouse of a judge is a woman, although we had a few judges accompanied by male spouses. The spouse represents the general population. The spouse reflects community values. The spouse is the decision maker in her or his own right whether at home or employment elsewhere. Judges cannot discuss their cases with members or people outside the court family, but they can probe literature with others. The seminar discussions proved to be a way of breaking the judges' isolation and allowing them to talk about their jobs with others in and outside of the legal system in a relaxed setting. Response to our seminars was very positive. For the first time, a judicial seminar had acknowledged the spouse's presence as something more than a shopping trip. The spouse was significant because for the first time in a judicial education program there was an equal number of men and women. Generally the attendance is predominantly male. We found that the spouses forced the judges to deal with underlying issues without resort to legal jargon. It was less posturing with spouses present. And spouses felt quite free to say, "Oh, come off it."

The literary works present the same kinds of themes that judges face in every day cases, large and small. What is the law? Is the legal principle always clear, unambiguous, easy to decipher? Or does the decision maker have choices in determining what the rule of law is? In other words, is the decision foreordained and mechanical or does the judge have discretion or choice even as to what the rule of law means? Is the law so clear and so exact that it must be strictly enforced without compassion, discretion, mercy? Is it unethical or contrary to the oath of office for any judge to "stretch the law" or to look for ways to reach a just result? Is the decision maker ever justified in disobeying the law? Is the sea captain's failure to comply with his legal obligation justifiable under the rules of the sea? Under God's law? Or is the judge's disobedience or obedience to clear cut legal principles necessary to achieve a government of law not men? What are the responsibilities of the decision maker to the individual, to the public? What's the difference between law and other value systems such as economics, religion and ethics?

How does one reach a decision? Is the judge a creature of his or her own upbringing? Can judges identify their biases and free themselves from them? How do marital and generational conflicts affect decision making? Literary pieces caused the judges and their spouses to reflect on their own families and their own relationships. The family influences the judge and the judge's occupation influences the family. And much of the judge's work

deals with family and generational conflicts. Do men and women see the world differently? If so, why? And what is the impact of their different views on justice, on the legal system, on criminal justice administration? Do women get fair treatment in a male dominated system of law? What is the aim of punishment? What is the justification of punishment? What are the tensions between stability and change, between freedom and security, order and liberty, ideal justice and justice as it is practiced?

These recurring themes in the literary pieces are recurring themes in our personal and professional lives. The literary texts show the judges that they, like all decision makers, must weave their way through moral and legal complexities. The authors, like the judges and the other professionals in the criminal justice system, are engaged in a moral quest. Literary texts and analysis and discussion: the seminar enabled judges to reflect on questions of right and wrong, love, hate and responsibility. Literature liberates the reader from the systematically restrictive view of legal procedures and practices and offers a broader picture of law, justice, and the administration of the criminal justice system. Literature helps articulate the otherwise unspoken premises of decision making and forces the professionals in the criminal justice system and the public to articulate those premises and examine their value systems.

Judicial education programs at Wingspread were designed to encourage judges to view their roles from the more universal issues of judgment and justice. The judges were reminded that as decision makers they are not unique, that all decision makers face similar problems and that we can learn from each other. The seminars encourage judges to continue to explore literature works and to read in philosophy, history and jurisprudence to find guidance in their quest for justice. As I see it, and as I hope the judges and their spouses saw it in our seminars, a study of the humanities may be the most practical training that any of us can receive. And I am happy to report that a number of states as well as national institutes have requested of us our program and are designing programs in the humanities all over the country for judges. And we hope for their spouses. It's part of the training to encourage them to understand that.

School for New Learning Master of Arts Program, DePaul University

This program was initiated in 1985 at DePaul University. 1986-87 enrollments have been excellent. Designed for working adults who hold baccalaureate degrees, the program mixes professional with academic learning at the advanced level. Groups of eighteen students constitute Learning Clusters and design together on a common curriculum that consists of interdisciplinary liberal arts colloquia. Each student plans a professional concentration based on his or her current area of employment and at least three years of past work experience. The program is mastery-based and integrates the issues of liberal learning with the issues of the work place. The program is to become self-supporting through tuition. In 1985 tuition for the total program was $5,050. It is initially supported by a three-year grant from the Fund for the Improvement of Postsecondary Education and by an additional grant from the Continental Illinois Bank.

Program Coordinator Jean Knoll explained to the Wingspread participants that the program is intended to broaden the experience of a practicing, technically competent specialist so that he or she can adapt to dealing with people in areas outside the student's narrow expertise. Unique features of this program include the students' ability to plan their own curriculum (in cooperation with their Learning Cluster), the emphasis on liberal learning as an asset to any career, and the program's endorsement of DePaul's long-standing commitment to working adults.

The program was marketed through direct mail to School for New Learning alumni. A network of contacts for a pool of prospective new students includes community resource advisors, visiting DePaul faculty, and School for New Learning academic counselors. Knoll's office also personally contacted representatives from Chicago area alternative programs and representatives from organizations and corporations who have supported other School for New Learning programs.

National Humanities Faculty

The National Humanities Faculty, a program in existence since 1968, works to overcome historical hostilities between college and university faculty and elementary and secondary school teachers. It was originally established by an NEH advisory committee. Its purpose is to help schools and colleges and universities establish equitable relationships, placing scholars and teachers in equal partnerships. The program works through two central premises: that good teaching demands continual intellectual renewal and that individual teachers must be able to design their own courses in order to teach well. The humanities faculty works with specific teachers, focusing on problems identified by the local schools, to set up location-specific internships and/or summer institutes that address the requested subject matter. National Humanities Faculty projects aim to develop intellectual as well as professional communities. The projects work through teams of representatives and, if possible, entire departments and school administrators.

Billie Gaines told her audience that fifteen national, regional, state and local humanities faculty programs are now active, but that the program is not well-known nationally since resources "go into the collaborative programs rather than P. R." The structure of each individual program is either an internship program or a summer institute set up for a group of teachers and administrators. The program also advocates the use of ongoing release time for teachers' attendance at inservice briefings on recent developments in their fields.

Humanities Institutes for Wisconsin Teachers

The Wisconsin Humanities Committee initiated a project to enhance the subject matter education of Wisconsin school teachers in the humanities. Faculty from public and private Wisconsin universities around the state offered summer institutes for elementary and secondary school teachers, built around intensive study of humanities texts. Topics ranged from the United States Constitution to historical "bad guys" (Machiavelli, Hitler, and Mao Tse-Tung) to the image of the Native American in American Literature. Credit-bearing programs proved the most popular. The Wisconsin Humanities Committee encouraged universities to continue these offerings following the grant sponsorship.

Eight institutes were held during the spring and summer of 1985. Institutes were held at UW Center-Rock County, Alverno College, UW-La Crosse (two), UW-Superior, UW-Stevens Point, UW Center-Waukesha, and Mount Senario College. The institutes varied from one to six weeks. Several offered stipends and/or living allowances to participating teachers. All of the programs had follow-up lectures and discussions during the 1985-86 school year. Enrollment for all of the institutes was excellent.

As a follow-up, in 1986 The Humanities Committee developed a proposal encouraging Community Alliances, which bring together teachers, parents and other civic leaders for humanities programming several times a year.

RECOMMENDATIONS FOR ACTION

Discussion Group I: The Humanities in the School Curriculum

We recommend:

1. That there be a statewide study of the State of the Humanities in Wisconsin schools, K-12.

   Justification: **We are not informed about the current state of the humanities. Such a study, moreover, would heighten consciousness throughout the state.**

2. That there be formal and informal interchange between teachers and administrators in public and private schools on specific issues related to humanities education. We encourage conferences to make us aware of, and able to draw upon, all the available educational resources--with regard both to programmatic strategies (course content and sequencing) and pedagogical practice.

   Justification: **There has not been much dialogue to date between people in the public and private school sectors, and there's a lot that could be shared out of the strength of our various traditions, historical development, and native talents.**

3. That within the existing continuing education requirement, a specification be made that teachers of humanities subjects be required to take continuing education credits within their discipline. We encourage local institutions to have more short-course offerings and one-day institutes. We encourage the Department of Public Instruction, universities and colleges within the state, Wisconsin Extension, the Wisconsin Humanities Committee, and other professional associations to work together to develop models for continuing education programs for teachers.

4. That enduring partnerships be developed between various constituencies--for example, schools and colleges; academics and non-academics who have a common professional and personal interest in the humanities; schools and cultural institutions--using such models as the Columbia seminars, the National Humanities Faculty (NHF) programs (example: Menominee Junior/Senior High School--NHF affiliation), and consortia of local colleges.

   Justification: **Such partnerships would provide an element of ongoing support for the humanist educator that is not provided by a conference or workshop without follow up. Secondly, they would increase community interest and involvement in the educational institutions by involving non-academics, and thus break through some of the isolating factors that have tended of late to cause the public to view the humanities as ivory tower disciplines of no personal interest to people engaged in the non-academic work world. Third, they would provide enriching personal experience and professional stimulation for the individual humanists involved in the partnership. Fourth, they would encourage a sense of collegiality between institutions.**

5. That a concerted and collaborative effort be made to articulate the humanities curriculum for all students from elementary to postsecondary education via the DPI to all districts. We urge that courses in philosophy and aesthetic education (in particular

courses in the history and appreciation of the fine arts)--courses not included in the narrowly defined humanities core curriculum--be taken strongly into account in this articulation.

Discussion Group II: The Humanities in Basic College Education

We recommend:

1. That there be established a humanist exchange program between a) institutions, both public and private (large and small); b) pre- and postsecondary schools.

2. That the humanities be purposefully presented to students as part of their "basic college education" by the institution they are attending. The purposeful presentation can be interdisciplinary, can be woven among other courses whose major objective is not to offer a humanities perspective at this time, or can be separate courses whose major objectives are to involve the student in such studies and require participation.

3. That a Wisconsin Humanities Faculty be established, modeled after the National Humanities Faculty.

4. That we urge the state to fund the integration of ethnic (particularly Afro-American, Native American, Hispanic, and Asian) and women's studies into humanities programs.

5. That humanities inservice programs be established for faculties of all disciplines.

6. That the humanities receive the deserved recognition for their unique and important contribution to our lives.

Discussion Group III: The Humanities and Careers

We recommend:

1. That undergraduates be encouraged to take double majors, minors, or certificates in other fields to prevent the inflexibility of over-specialization.

2. That advisors be made more aware of non-academic, professional occupations that are available to humanities majors.

   In conjunction with this, more research is needed into the records of placement services as to where humanities majors have found work. This research should be distributed in the schools. Development of closer ties between college and secondary school teachers may help set up a continuity for students who are moving in a particular career direction even in high school.

3. That interchange between schools of humanistic studies and business, professional and vocational schools be encouraged, which will mean placement of humanist educators in vocational and business programs and business and vocational teachers in humanities programs (through joint appointments). Care should be taken that the teachers participating in such interchanges retain sufficient autonomy to insure that they will continue to convey the educational perspective which they were brought in to represent.

4. That humanists approach various professional associations to encourage further dialogue on how the humanities should be included in professional accreditation standards.

5. That in order to establish more effective internship opportunities, dialogue between educators and leaders in business and industry be enhanced, so that the educators will know more about the concerns of business (and vice versa) to avoid erroneous assumptions about each other's area.

   Research into and inventory of already existing internships in businesses in the state should be made for further reference. This information should be distributed among schools and businesses for further use.

   In the establishment of these internships for humanities majors, some faculty members should participate as interns to create a more complete groundwork for the program and to solidify programmatic connections.

6. That the type of programs exemplified by the Wingspread humanities discussions for judges and Division of Corrections humanities programs for inmates and staff be established for other professional groups, as a continuing service to the professions and society.

Finally, it is important, even while acknowledging the pragmatic application of the humanities seen in the Wingspread humanities discussions for judges program, to bear in mind the primary pursuit of humanistic study **in itself** as a preparation of the whole person for what he or she may encounter in life.

Discussion Group IV: The Humanities and Life-Long Learning

We recommend:

1. That although Wisconsin postsecondary and cultural institutions are now serving many persons through continuing education and other outreach programs, special effort be made continually to seek out new audiences.

   It is important that there be strong administrative support and leadership, encouraging and perhaps rewarding academics who are reaching out into the community.

2. That the humanities be recognized as an important part of our lives that hold as much importance as other kinds of human activities and not something to be engaged in after all our other activities are completed.

3. That possible methods for the marketing of humanities programs be explored and that the public relations officers of the institutions be used.

4. That we continue to take advantage of the revived interest in the use of humanities in the media while looking for sources of funding from both the public and private sectors, including the expanded use of cable TV in efforts to reach the general public (for example, we should consider whether the rapidly increasing use of video cassette recorders has a potential use in humanities programming).

5. That humanists be urged to take a generalist's perspective into the community to influence policy where policy is being made.

There should be an emphasis on the importance of the humanists' knowing about the community and its organizations since life-long learning is a feature of many agencies. For the humanist, a greater knowledge of the community is essential if the humanistic perspective is to influence society.

Discussion Group V: The Humanities, Economic Development, and the Quality of Life in Wisconsin

We recommend:

That a Chancellors' and Presidents' colloquium program of interdisciplinary humanities study be established. In order to implement this recommendation, we recommend:

1. That a central statewide planning committee be established and enlist the support and participation of Competitive Wisconsin.

2. That the meetings take place at each University of Wisconsin System and private university or college campus.

3. That members who will be present at these colloquia be from both public and private sectors, including business, politics, and labor and from the humanities faculties.

4. That these members be required to keep minutes of their meetings and these minutes be sent to the central statewide planning committee.

5. That the central statewide planning committee act as a dissemination center so that all of the colloquia have access to each other's information.

Justification:

1. **Such a program will be of mutual benefit to the public and private sectors and the humanities community.**

2. **This will respond to the "call" of UW System President Robert M. O'Neil that there be increased attention and focus on the humanities and the relationship of the humanities to the overall quality of life in Wisconsin.**

APPENDIX 1

BIBLIOGRAPHY: RECENT BOOKS AND ARTICLES ON THE HUMANITIES

ADAMS, ANTHONY. *Teaching Humanities in the Microelectronic Age.* England: Open University Press, 1983.

ARTHOS, JOHN. *The Status of the Humanities.* New York: Philosophical Library, 1981.

BETHEL, DAVID. "Setting Priorities Among Disciplines: The Place of the Humanities and the Arts." *International Journal of Institutional Management in Higher Education* 8 (Nov. 1984): 256-60.

BOJAR, KAREN. "Beyond the Basics: The Humanities in the Developmental Curriculum." *Journal of Developmental & Remedial Education* 6 (Winter 1983): 18-21.

BROUDY, HARRY S. "The Humanities and Their Uses: Proper Claims and Expectations." *Journal of Aesthetic Education* 17 (Winter 1983): 125-38.

Four uses of humanities are discussed: applicative, replicative, associative, and interpretive.

BRUFFEE, KENNETH A. "Liberal Education, Scholarly Community, and the Authority of Knowledge." *Liberal Education* 71 (Fall 1985): 231-239.

The twentieth century's reinterpretation of knowledge has important implications for the structure of education generally and, in particular, for the humanities and the way humanists teach.

BRYANT, PAUL. "Reasserting the Value of the Humanities." *CEA Forum* 13 (1983): 5-9.

Bryant argues that a liberal arts education can be an agent for reunification--a means of seeing science, mathematics, philosophy, and the social sciences, as well as the arts, as all part of the human experience.

CASEMENT, WILLIAM. "On Defending the Humanities: Setting the Record Straight." *Journal of General Education* 36 (1984): 87-104.

Casement discusses the sorts of knowledge that the humanities provide, identifying the humanities with moral knowledge rather than practical benefits. He sees the humanities as domains of free intellectual inquiry, providing a training ground for moral decision-making.

COMMISSION ON THE HUMANITIES. *The Humanities in American Life.* Report of the Commission on the Humanities. Berkeley: U. of CA Press, 1980.

CYERT, RICHARD and KNAPP, PEGGY. "Research in the Humanities." *Liberal Education* 70 (Summer 1984): 95-101.

The importance of research in the humanities is underscored. The authors argue that humanistic research does not differ in nature from research activities in other fields and should be supported with the same commitment and through the same agencies as research in the social and natural sciences.

DUFOUR, B. (ed.). *New Movements in the Social Sciences.* London: Temple Smith, 1982.

DUGUID, STEPHEN. "The Humanities and Higher Education." *Canadian Journal of Higher Education* 4 (1984): 41-58.

Three groups of contemporary advocates of the humanities in higher education are compared: traditionalists who argue for the implicit worth of the humanities, pragmatists who see them as having real use--value in terms of contemporary social issues--and radicals who see them as a force for social change.

EKMAN, RICHARD. "The Feasibility of Higher Education Reform in the Humanities." *Liberal Education* 71 (Fall 1985): 273-82.

Despite perceived threats to the humanities, the academic profession can reassert its integrity and shape the futures of institutions by using existing networks and organizations to change the formal structure of education to improve its product.

ELLIOT, JOHN. "A Curriculum for the Study of Human Affairs: The Contribution of Lawrence Stenhouse." *Journal of Curriculum Studies* 15 (April 1983): 105-23.

For his Humanities Curriculum Project, Stenhouse defined the humanities as the study of human issues of universal concern.

FINN, CHESTED (ed.). *Challenges to the Humanities*. New York: Holmes and Meier, 1985.

FULTON, RICHARD. "Diversity in the Humanities: Blending the Old and the New." *New Directions for Higher Education* 12 (1984): 49-56.

GARDNER, JOHN. "The Humanities and Leadership." *SCAN* 1 (September-October 1984): 1-3.

Five individuals discuss the relationship of the humanities and leadership in different contexts: the liberal arts, civic culture, and liberal education.

GINOCCHIO, FRED. "Hold on to the Humanities." *NJEA Review* 56 (November 1982): 26-27.

In spite of critical public opinion, the liberal arts are practical and still the core of curricula. Many work skills developed and nurtured by the humanities are necessary for occupational success. The revival of the humanities depends on liberal arts educators.

HATCHER, DONALD. "The Failure of the Humanities in a Technological World." *Liberal Education* 71 (Fall 1985): 265-71.

Citizens of technologically advanced nations are confronted with tremendous ethical dilemmas. Students need to develop sophisticated ethical frameworks in order to confront these dilemmas. The humanities must teach students to think as carefully about questions of value as about questions of fact.

HOBECK, JOHN. "A Reaffirmation of the Humanities in the Secondary Public Schools." *Clearing House* 56 (March 1983): 332-34.

KAMKER, RICHARD. "Marketing the Humanities." *Liberal Education* 68 (Fall 1982): 233-47.

Kamker advocates that professional humanists adopt a marketing model, with emphasis on its application to undergraduate instruction. The model is designed to preserve the quality and autonomy of humanistic education and is derived from elementary marketing theory.

KAUFMANN, WALTER. *The Future of the Humanities*. New York: Reader's Digest Press, 1977.

KELLY, KATHLEEN. "Professional Writing in the Humanities Course." *College Composition and Communication* 36 (May 1985): 234-37.

LADNER, B. (ed.). *The Humanities in Precollegiate Education*. Chicago: National Society for the Study of Education, 1984.

LUCAS, CHRISTOPHER J. "Liberal Learning and the Humanities: A Re-Affirmation." *Journal of General Education* 36 (1984): 20-31.

Lucas cites the Rockefeller Commission's findings regarding humanistic studies. He outlines steps for bringing humanism back to the humanities, e.g., by clarifying the humanities' substance and identity, elucidating a cogent and persuasive rationale for their study, and underscoring the importance of a cultural/humanistic context for vocational training.

MARCH, TAMAR. "Academic Culture: Reformation, Deformation, and Chance." *Liberal Education* 71 (Fall 1985): 175-82.

March reviews broad changes in the academic culture and the curriculum since the 1960s and emphasizes the need for a re-formation of the curriculum to bring the student back into focus and to rebuild the humanities.

MILES, LELAND. "Liberal Arts in an Age of Technology." *American Education* 20 (June 1984): 2-6.

MOGLEN, HELENE. "Erosion in the Humanities." *Change* 16 (October 1984): 49-54.

The crisis in the humanities is linked to the prevalent societal attitude that assumes that the humanities are extraneous to the real needs of society. The humanities can help in "developing a moral and imaginative framework for action."

O'CONNOR, D. J. "Two Concepts of Education." *Journal of Philosophy of Education* 16 (1982): 137-46.

O'Connor distinguishes between two functions of education: secondary socialization, which connotes basic knowledge necessary to run a society; and humanities education, which involves appreciation of art, literature, and music. He suggests that humanities education is ineffective for the majority of students and should be replaced with a study of natural science and mathematics.

OVERVOLD, GARY E. "The Humanities and the Human Sciences: The Guide Hermeneutics Gives to the Study of Human Experience." *Liberal Education* 71 (Fall 1985): 183-93.

A curriculum design that focuses on the human sciences--the disciplines that concern themselves with the social and individual activities--would be a better approach than the current separation of the humanities and social sciences.

PALMER, JIM. "Sources and Information: Advancing the Liberal Arts and Humanities." *New Directions for Community Colleges* 11 (June 1983): 111-19.

PASKE, GERALD H. "Cooperative Education and the Humanities: Tensions and Opportunities."

Journal of Cooperative Education 19 (Winter 1983): 40-48.

Paske discusses the relationship between the humanities and cooperative education and the relevance of that relationship to today's working world.

PETERS, DENNIS. "Humanizing the Humanities." *New Directions for Community Colleges* 11 (June 1983): 63-76.

PUTZELL, SARA (ed.). *The Crisis in the Humanities: Interdisciplinary Responses.* Potomac, MD: 1983.

RADEN, JOSEPH. "Computer Applications in the Humanities." *Science* 26 April 1985: 434-38.

RACKIN, RONALD. "A Conversation with William Bennett." *Academe* 70 (May-June 1984): 6-13.

RAVITCH, DIANE. "Excellence in Humanities Teaching." *Educational Leadership* 1 (October 1983): 14-15.

RENO, ROBERT P. "Can the Marriage Last? Conceptual Problems in Science and Humanities." *Improving College and University Teaching* 31 (Winter 1983): 5-8.

RYAN, MARY. "Working Together: Languages and Humanities." *Bulletin of Environmental Education* 164 (January 1985): 18-20.

SAUNDERS, WILLIAM S. "The Humanities vs. Careerism." *Improving College and University Teaching* 30 (Fall 1982): 149-51.

SCULLY, MALCOLM G. "Endowment Chief Assails State of the Humanities on College Campuses." *Chronicle of Higher Education* 28 (Nov. 1977): 1+.

A report by the chairman of the NEH urges colleges to revitalize teaching of the humanities in undergraduate curricula. College faculty and academic administrators are cited as responsible for much decline in humanities study, and increased science education, technological literacy, and study of nonwestern civilizations are recommended.

SEIBERT, CHARLES H. "The Humanities and the Research Administrator." *Journal of the Society of Research Administrators* 16 (Spring 1985): 5-9.

Concern for the state of the humanities is a choice, not a necessity, for research administrators; but by fostering the humanities in any way, research administrators can nurture a vital tradition and a resource that contributes to the institution's basic purposes.

SHERMAN, MICHAEL. "A Monologue of Counsel: Another Look at an Old Problem for the Humanities." *Liberal Education* 70 (Summer 1984): 103-11.

Sherman discusses issues concerning the role of the humanities and humanistic education in public policy, social issues, and politics in the contexts of both More's *Utopia* and the contemporary political situation in the U.S., emphasizing the importance of developing a humanistic approach to power.

SMITH, JONATHAN Z. "William J. Bennett's 'To Reclaim a Legacy: A Report on the Humanities in Higher Education'." *American Journal of Education* 93 (August 1985): 541-46.

This is a critical review of a report by Bennett on the status of the humanities. Smith discusses Bennett's nostalgic focus on past constructions of "culture" and criticism of intellectual relativism. Smith asserts that humanistic education leads to active invention, rather than passive reception, of culture.

STERN, MILTON R. "For Humanities' Sake. Programs in Continuing Education." *MOBIUS* 4 (April 1984): 49-56.

STRINGER, DAVID H. "The Humanities and How to Think." *English Journal* 73 (October 1984): 32-35.

Stringer delineates the emphasis placed on humanities. He discusses and defines three modes of thinking particularly well-suited to the study of humanities. These modes help students analyze, imagine, and question, and create value and meaning in their lives.

TANNENBAUM, ROBERT S. and RAHN, B. J. "Computer Literacy for Undergraduate Humanities and Social Science Majors." *Collegiate Microcomputer* 3 (May 1985): 169-78.

TERREY, JOHN. "The Humanities Amidst the Bureaucratic Realities." *New Directions for Community Colleges* 11 (June 1983): 101-10.

THEISSEN, ELMER J. "The Need for Applied Humanities in Postsecondary Technical/Vocational Education." *Canadian Journal of Higher Education* 15 (1985): 69-81.

ULBRICH, MARY. "English by Any Name is Still Humanities." *English Journal* 47 (November 1985): 72-74.

Ulbrich points out that composition and literature often can be best taught when combined with architecture, philosophy, music, or other subjects.

YARRINGTON, ROGER and HOWARD, JUDITH. "National Efforts to Strengthen the Humanities." *New Directions for Community Colleges* 11 (June 1983): 91-99.

WOMACH, NANCY. "The Humanities: Born Again." *Teaching English in the Two-Year College* 11 (October 1984): 43-45.

To maintain student interest in the humanities, teachers must sacrifice some of the courses that have been standbys for new, innovative courses that take different approaches--for example, combining the study of poetry with the study of religious themes found in certain works.

WRIGHT, MARGUERITE. "Is There Still a Place for the Humanities?" *Community and Junior College Journal* 53 (February 1983): 39-41.

APPENDIX II

CONFERENCE PARTICIPANTS

The Honorable Shirley Abrahamson
Justice of the Supreme Court
State of Wisconsin
231 East Capitol
Post Office Box 1688
Madison, Wisconsin 53701

Allen Armstrong-Patriquin, Professor
Philosophy and Religion
Beloit College
Beloit, Wisconsin 53511

Sister Ann W. Astell
University of Wisconsin-Madison
Schoenstatt Heights
3601 Highway BB
Madison, Wisconsin 53716

Richard Berke, Chair
English Department
University of Wisconsin Center-Rock County
2909 Kellogg Avenue
Janesville, Wisconsin 53545

Robert W. Brennan, President
Greater Madison Chamber of Commerce
615 East Washington Avenue
Madison, Wisconsin 53703

Irving H. Buchen, Vice Chancellor
Academic Affairs
University of Wisconsin-Stevens Point
Stevens Point, Wisconsin 54481

Arnold M. Chandler, Director
Bureau for Program Development
Department of Public Instruction
125 South Webster, Third Floor
Madison, Wisconsin 53707

William L. Chandler, Chairman
Division of Humanities and Fine Arts
Concordia College
12800 North Lakeshore Drive
Mequon, Wisconsin 53092

Edward G. Clarke, Academic Dean
Cardinal Stritch College
6801 North Yates Road
Milwaukee, Wisconsin 53217

Jane T. Coleman
Office of the President
University of Wisconsin System
1652 Van Hise Hall
Madison, Wisconsin 53706

Carol Cotter, Executive Producer
Public Affairs/New Project
WHA-TV
821 University Avenue
Madison, WI 53706

Mark H. Curtis, President
Association of American Colleges
1818 R Street NW
Washington, DC 20009

Thomas W. Davis, Dean
Academics and Research
Milwaukee School of Engineering
Post Office Box 644
Milwaukee, Wisconsin 53201

Glenn Davison, Assistant State Director
Wisconsin Board of Vocational, Technical
and Adult Education
310 Price Place
Post Office Box 7874
Madison, Wisconsin 53707

Walter J. Dickey, Administrator
Division of Corrections
State of Wisconsin
Post Office Box 7925
Madison, Wisconsin 53707

Kathryn Dickfoss, Recorder
Carthage College
2816 Wright Avenue
Racine, Wisconsin 53141

Richard Doornek, Curriculum Specialist
Art Department
Milwaukee Public Schools
5225 West Vliet Street
Milwaukee, Wisconsin 53201

Gerane T. Dougherty, Dean
School of Liberal Arts
University of Wisconsin-Stout
106 Harvey Hall
Menomonie, Wisconsin 54751

Alan Dunwiddie, Jr., President
Executive Director
Janesville Foundation, Inc.
121 North Parker Drive
Post Office Box 1492
Janesville, Wisconsin 53547

Jon Erickson, Graduate Assistant
Center for 20th Century Studies
University of Wisconsin-Milwaukee
Post Office Box 413
Milwaukee, Wisconsin 53201

Edith Finlayson, Member
Board of Regents
University of Wisconsin System
7320 North Pheasant Lane
Milwaukee, Wisconsin 53217

Billie D. Gaines, Vice President
Programs
National Humanities Faculty
1735 Lowergate Drive
Atlanta, Georgia 30322

Michalene Groshek, Graduate Student
University of Wisconsin-Milwaukee
2723 North Farwell
Milwaukee, Wisconsin 53211

Lee E. Grugel, Dean
School of Arts and Sciences
University of Wisconsin-Eau Claire
Eau Claire, Wisconsin 54701

Thomas W. Herzing, Executive Assistant
Chancellor's Office
University of Wisconsin-Oshkosh
800 Algoma Boulevard
Oshkosh, Wisconsin 54901

Charles R. Hilston, Executive Director
Association of Wisconsin School Administrators
Wisconsin Foundation for Educational Administration
1310 Mendota Street
Madison, Wisconsin 53714

Peter Hoff, Associate Professor
English and Humanities Department
University of Wisconsin-Parkside
Post Office Box 2000
Kenosha, Wisconsin 53141

Patricia Hutchings, Chair
English Department
Alverno College
3401 South 39th Street
Milwaukee, Wisconsin 53215-0001

Jean W. Knoll, Graduate Program Coordinator
School for New Learning
DePaul University
23 East Jackson Boulevard
Chicago, Illinois 60604

Mildred N. Larson, Chair
Wisconsin Humanities Committee
215 Roosevelt
Eau Claire, Wisconsin 54701

Vernon E. Lattin, Associate Vice President
University of Wisconsin System
1610 Van Hise Hall
Madison, Wisconsin 53706

Fannie J. LeMoine, Associate Dean
Professor of Classics and Comparative Literature
College of Letters and Science
University of Wisconsin-Madison
202 South Hall
Madison, Wisconsin 53706

Truman Lowe, Professor
Art Education
University of Wisconsin-Madison
Native American Studies Program
1188 Educational Sciences Building
1025 West Johnson Street
Madison, Wisconsin 53706

Katharine C. Lyall, Executive Vice President
University of Wisconsin System
1624 Van Hise Hall
Madison, Wisconsin 53706

Richard Martin, Editor
Kenosha News
715 58th Street
Kenosha, Wisconsin 53141

Bruno J. Mauer, President
Rickert Industries
Post Office Box 26248
Milwaukee, Wisconsin 53226

Karen Merritt, Senior Academic Planner
Office of Academic Affairs
University of Wisconsin System
Administration
1654 Van Hise Hall
Madison, Wisconsin 53706

Ann S. Nelson, Member
Wisconsin Humanities Committee
5805 Anchorage Avenue
Madison, Wisconsin 53705

Douglas A. Northrop, Dean
Ripon College
300 Seward Street
Post Office Box 248
Ripon, Wisconsin 54971

Russell O'Harrow, Member
Board of Regents
University of Wisconsin System
Route 1
Oconto Falls, Wisconsin 54154

Edward Opper, Chairperson
Arts, Humanities and Social Sciences
Division
Nicolet College
Post Office Box 518
Rhinelander, Wisconsin 54501

Joseph L. Ousley, M.D.
Medical Oncologist
Marshfield Clinic
1000 North Oak Avenue
Marshfield, Wisconsin 54449

Barbara Parsons, Professor
Philosophy Department
University of Wisconsin-Platteville
725 West Main Street
Platteville, Wisconsin 53818

Marian L. Player, Director
Continuing Education
Stanford University Alumni Association
Bowman Alumni House
Stanford, California 94305

Robert Powless, President
Mount Senario College
1500 College Avenue West
Ladysmith, Wisconsin 54848

Andre Ptak, Principal
Rufus King High School
1801 West Olive
Milwaukee, Wisconsin 53209

Arthur Rumpf, Curriculum Specialist
Social Studies
Milwaukee Public Schools
5225 West Vliet Street
Milwaukee, Wisconsin 53201

Frank G. Samuels, Dean
General Education Division
Milwaukee Area Technical College
1015 North Sixth Street
Milwaukee, Wisconsin 53203

Ruth Schmidt, President
Wisconsin Congress of Parents and Teachers
Post Office Box 513
Elkhart Lake, Wisconsin 53020

Sara Sherkow, Dean
General Studies Division
Madison Area Technical College
211 North Carroll Street
Madison, Wisconsin 53703

Paul Schilling, Chairman
Education Committee
Board of Regents
University of Wisconsin System
815 East Mason Street
Milwaukee, Wisconsin 53202

Ronda Sjoerdsma, Student
Carthage College
3421 86th Place
Kenosha, Wisconsin 53142

Reinhard Ulrich, President
Wisconsin Association of School Boards
310 South Lincoln Drive
Howards Grove, Wisconsin 53081

Keith Von Seggern, Vice President and
Manager
Professional Recruitment and Development
First Wisconsin National Bank of Milwaukee
777 East Wisconsin Avenue
Milwaukee, Wisconsin 53233

Carleen Twomey
Undergraduate Teaching Improvement
Council
University of Wisconsin System
1642 Van Hise Hall
1220 Linden Drive
Madison, Wisconsin 53706

Aaron W. Warner, Director
Columbia University Seminars
Columbia University
606 Hodge Hall
New York, New York 10027

Judy Whalen, Associate Director
Wisconsin Association of Independent
Colleges
and Universities
Director of Informational Services
121 East Wilson Street
Madison, Wisconsin 53703

The Johnson Foundation Staff

William B. Boyd, President

Henry Halsted, Vice President

Rita Goodman, Vice President

Richard Kinch, Program Associate

Susan Poulsen Krogh, Director
Public Information and Program Extension

Kay Mauer, Conference Coordinator